بسم الله الرحمن الرحيم

Majlis lecture of Ḥaḍrat Mufti Ridhā ul-Ḥaq حفظہ اللہ تعالی

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الحمدُ للهِ نحمدُهُ ونستعينُهُ ونستغفرُهُ ونؤمنُ بهِ ونتوكلُ عليهِ، ونعوذُ باللهِ من شرورِ أنفسِنا ومن سيئاتِ أعمالِنا، من يهدِهِ اللهُ فلا مضلَّ لهُ ومن يضلِلْه فلا هاديَ لهُ

وأشهدُ أن لا إلهَ إلا اللهُ وحدَهُ لا شريكَ لهُ، وأشهدُ أنَّ سيِّدَنا ومولانا محمّدًا عبدُهُ ورسولُهُ، صلّى اللهُ عليهِ وعلى آلِهِ وصحبِهِ وأزواجه و عترته أجمعين-

أما بعد،

During these days—and particularly in this month of December—graduation ceremonies and Jalsas are commonly held. The purpose of these Jalsas is to encourage people to become students of the Qur’an and Sunnah, so that their lives become firmly rooted in divine guidance and they remain constantly engaged with it.

The poet says:

لَيْسَ الطَّرِيقُ سِوَى طَرِيقِ مُحَمَّدٍ ﷺ

فَهُوَ الطَّرِيقُ الْمُسْتَقِيمُ لِمَنْ سَلَكَ

مَنْ يَمْشِ فِي طُرُقَاتِهِ فَقَدِ اهْتَدَى

سُبُلَ الرَّشَادِ، وَمَنْ يَزِغْ مِنْهَا هَلَكَ

There is no path except the path of Muḥammad ﷺ;

It is the straight path for whoever walks upon it.

Whoever walks upon its ways has surely been guided

To the paths of right guidance; and whoever deviates from it is ruined.

In other words, there is no path to guidance or to reaching the ultimate goal except the path of Muḥammad ﷺ. Whoever walks upon the path of the Qur'an and Ḥadīth is rightly guided and remains firmly upon the straight path; and whoever abandons this path falls onto the path of destruction and ultimately perishes therein.

It is narrated that Imām Mālik (ra) said:

لَا يَصْلُحُ آخِرُ هٰذِهِ الأُمَّةِ إِلَّا مَا أَصْلَحَ أَوَّلَهَا

"*The latter part of this Ummah will not be reformed except by that which reformed its earlier part.*"

(**Sharḥ Ṣaḥīḥ Ibn Khuzaymah by ʿAbd al-ʿAzīz ibn ʿAbd Allāh al-Rājiḥī, Volume 9, page 22**) (1)

Thus, it is not possible that the people of the early generations were reformed through the Qur'an and Ḥadīth, while today our reform could come through something other than the Qur'an and Ḥadīth.

In any case, as I was saying, in these days Jalsas are held in abundance, and in nearly every gathering the Qur'an is completed

in full. This is, without doubt, a matter of great joy and happiness. The scholars state that when the Companions (ra) would complete the Qur'an, they would arrange a meal as an expression of joy—because hosting a meal is, in essence, a sign of happiness and gratitude.

The scholars explain that there are various types of invitations (feasts):

1. Iʿdhār (اعذار)

Iʿdhār refers to the invitation held on the occasion of a child's circumcision. In earlier times, people would give some charity on this occasion and sometimes arrange a meal as well. This is not an obligatory Sunnah; however, if someone does it, it is commendable, and if they do not, there is no blame.

2. Naqīʿah (نقیعہ)

Naqīʿah is connected to returning from travel. In Arabic, **naqʿ نقع** means dust. After returning from a journey—symbolically "shaking off the dust"—people would arrange a celebratory meal. Upon returning, sometimes a camel, an ox, or a cow would be slaughtered, or another form of hospitality would be offered; at other times, nothing would be done at all, since it was neither obligatory nor required. This type of invitation was known as naqīʿah.

3. ʿAqīqah (عقیقہ)

The third type is ʿaqīqah. The ʿaqīqah includes a feast: two animals for a boy and one for a girl. If a person does not have the means, then one animal for a boy is also established—whether a goat or a ram. This is called ʿaqīqah.

4. Rajabiyyah and ʿAtīrah (رجبیہ و عتیرہ)

In pre-Islamic times, during the month of Rajab, people would offer feasts for their deities. Later, Muslims began to do so for the sake of Allah, but this practice was subsequently abrogated. These were known as rajabiyyah and ʿatīrah.

5. Mā’idah (مائدہ)

Another type is mā’idah—a gathering where friends and loved ones come together for a meal, mutual affection is fostered, and discussion of religious matters also takes place.

These are the various types of invitations mentioned by the scholars.

Ḥaḍrat Abū Hurayrah (ra): Hosting Guests and Service to the Dīn

When Ḥaḍrat Abū Hurayrah (ra) would travel to Syria in the company of his companions and visit Ḥaḍrat Muʿāwiyah (ra), he would often personally arrange meals and host them.

This was the very same Abū Hurayrah (ra) who, in the early period of his life, had been so poor and destitute that he would sometimes lose consciousness due to extreme hunger.

He himself narrates:

لَقَدْ رَأَيْتُنِي وَإِنِّي لأَخِرُّ فِيمَا بَيْنَ مِنْبَرِ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى حُجْرَةِ عَائِشَةَ مَغْشِيًّا عَلَىَّ، فَيَجِيءُ الْجَائِي فَيَضَعُ رِجْلَهُ عَلَى عُنُقِي، وَيُرَى أَنِّي مَجْنُونٌ، وَمَا بِي مِنْ جُنُونٍ، مَا بِي إِلاَّ الْجُوعُ. (رواه البخاري)

“I have seen myself falling unconscious between the pulpit of the Messenger of Allah ﷺ and the room of ʿĀ’ishah (ra). Then someone would come and place his foot upon my neck, thinking

that I was mentally unsound. Yet I was not suffering from any insanity—rather, it was only hunger."

(Ṣaḥīḥ al-Bukhārī, 7324) (2)

Later, however, such a time came that Allah سبحانه وتعالى , through the blessings of the dīn, granted him such abundance that whenever he traveled, he would host all those who were with him.

Once someone said to him:

"*Ḥaḍrat, you host us every day, but today the invitation is from my side for everyone."*

He replied:

"*Today you have preceded me, so today we shall come to your place for the meal."*

These gatherings were not merely for eating and casual conversation. Rather, in these very gatherings, Abū Hurayrah (ra) would relate the aḥādīth of the Messenger of Allah ﷺ.

He possessed an immense treasure of Prophetic narrations. He is the narrator of **5,374** aḥādīth and is the Companion who transmitted the greatest number of narrations among the Ṣaḥābah (ra).

Some people raise the objection that a certain ḥadīth is reported only by Ḥaḍrat Abū Hurayrah (ra)—why is it not narrated by anyone else? They even question whether such a ḥadīth is authentic at all.

The answer is that this assumption is completely false and incorrect.

There was a hadīth scholar by the name of ***Kattānī*** (3) in the Ḥaram who used to teach the Musnad of Aḥmad. The majority of the

narrations of Abū Hurayrah (ra) appear in Musnad of Aḥmad. Whenever he would mention a narration of Abū Hurayrah (ra), he would also clarify that the same narration is reported from other Companions as well.

He would say that, except for seven or eight narrations, nearly all the aḥādīth reported by Abū Hurayrah (ra) are also transmitted by other Companions. This serves as corroboration, supporting evidence, and strengthening of those narrations.

The point being emphasized is that whenever friends and loved ones gather, the purpose should not be mere idle talk. Rather, such gatherings should be occasions to listen to, understand, and learn matters of the dīn.

This is because our true objective is the dīn, not the world. The world has only been made by Allah **سبحانه وتعالى** as a means to serve the dīn. Wealth exists so that it may be spent in the path of Allah, on friends and family, and as a means of serving Islam.

ʿAbdullāh ibn al-Mubārak (ra) used to divide his year into three parts:

- One part for jihād,
- One part for trade,
- And one part for teaching ḥadīth.

Regarding trade, he himself would say that had it not been for Sufyān al-Thawrī and Fuḍayl ibn ʿIyāḍ—and other senior contemporary scholars whose names he would mention—he would not have engaged in trade at all. His purpose in doing so was to spend upon himself, upon the dīn, and upon the scholars in the path of Allah.

He also participated in jihād. However, when the jihād concluded and the time came for the distribution of the spoils of war, ʿAbdullāh ibn al-Mubārak (ra) would quietly withdraw. He would say that he had no need for the spoils.

Although receiving the spoils of war is not unlawful—indeed, the Companions and the Tābiʿīn accepted it, and it is established through the Qur'an and Sunnah—despite this, ʿAbdullāh ibn al-Mubārak (ra) chose not to take it.

From this matter of the spoils of war, another important principle becomes clear: if a person receives a salary for religious service—such as teaching—and takes that salary only to fulfill his needs, not because the salary itself is his objective, then there is no harm in it.

Moreover, if he is offered a higher-paying position elsewhere but declines, choosing instead to remain where he is already serving, then such a person receives both spiritual reward and his salary.

This is just as the Companions (ra) fought jihād purely for the sake of Allah, and then accepted the spoils of war as well—while the reward of jihād remained intact. And who could be more deserving of reward than the Companions (ra)?

The purpose of all this is to highlight that Allah Taʿālā has granted us an unparalleled and magnificent treasure in the form of the Qur'ān. It is an immense blessing from Allah. In this country, we observe that particularly in religious households, there are often multiple ḥuffāẓ within a single family. In some homes there are three or four memorizers of the Qur'ān, who recite with excellence and beauty, mā shā' Allāh.

It is also a reality that many of the mercies Allah **سبحانه وتعالى** is bestowing upon this country are due to the Qur'an— and to the recitation of the Qur'an.

It is mentioned in the noble ḥadīth that the Messenger of Allah ﷺ said that there are two things for which positive envy is permissible; rather, they are things one should wish for. This indicates that a person may aspire to such blessings and supplicate, saying: "O Allah, make me like this," or "O Allah, grant this to my children as well."

It is narrated from ʿAbdullāh ibn Masʿūd (ra) that the Prophet ﷺ said:

عن عَبْدِ اللَّهِ بْنَ مَسْعُودٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ حَسَدَ إِلاَّ فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالاً فَسُلِّطَ عَلَى هَلَكَتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ الْحِكْمَةَ، فَهْوَ يَقْضِي بِهَا وَيُعَلِّمُهَا". (رواه البخاري)

"*There is no envy except in two cases:*
a man whom Allah has given wealth and he spends it completely in the path of truth,
and a man whom Allah has given wisdom (knowledge), so he judges by it and teaches it to others."
(Ṣaḥīḥ al-Bukhārī, 73)

And in another narration from ʿAbdullāh ibn ʿUmar (ra), it is reported that the Messenger of Allah ﷺ said:

لاَ حَسَدَ إِلاَّ عَلَى اثْنَتَيْنِ، رَجُلٌ آتَاهُ اللَّهُ الْكِتَابَ وَقَامَ بِهِ آنَاءَ اللَّيْلِ، وَرَجُلٌ أَعْطَاهُ اللَّهُ مَالاً فَهْوَ يَتَصَدَّقُ بِهِ آنَاءَ اللَّيْلِ وَالنَّهَارِ ". . (رواه البخاري)

"*There is no envy except in two cases:*
a man whom Allah has given the Book, and he stands with it during the hours of the night,
and a man whom Allah has given wealth, and he spends it in charity during the night and the day."
(Ṣaḥīḥ al-Bukhārī, 5025)

Meaning: one of these is wealth that is spent in the path of Allah, and the other is the Qur'an and knowledge. Whoever is granted the Qur'an and knowledge is worthy of such positive envy—that one wishes this blessing for oneself as well.

In another narration, reported by ʿĀʾishah (ra), the Messenger of Allah ﷺ said:

عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ "- (رواه مسلم)

> *"The one who is proficient in reciting the Qur'an will be with the noble and righteous angels.*
> *And the one who recites the Qur'an with difficulty, struggling through it, will have two rewards."*
> **(Ṣaḥīḥ Muslim, 798)** (4)

In a narration in Ṣaḥīḥ Muslim, it is narrated from ʿĀmir ibn Wāthilah that Nāfiʿ ibn ʿAbd al-Ḥārith met ʿUmar ibn al-Khaṭṭāb (ra) at ʿUsfān. ʿUmar (ra) had appointed him as governor over Makkah.

عَنْ عَامِرِ بْنِ وَاثِلَةَ، أَنَّ نَافِعَ بْنَ عَبْدِ الْحَارِثِ، لَقِيَ عُمَرَ بِعُسْفَانَ وَكَانَ عُمَرُ يَسْتَعْمِلُهُ عَلَى مَكَّةَ

فَقَالَ مَنِ اسْتَعْمَلْتَ عَلَى أَهْلِ الْوَادِي فَقَالَ ابْنَ أَبْزَى . قَالَ وَمَنِ ابْنُ أَبْزَى؟ قَالَ مَوْلًى مِنْ مَوَالِينَا . قَالَ فَاسْتَخْلَفْتَ عَلَيْهِمْ مَوْلًى؟ قَالَ إِنَّهُ قَارِئٌ لِكِتَابِ اللَّهِ عَزَّ وَجَلَّ وَإِنَّهُ عَالِمٌ بِالْفَرَائِضِ . قَالَ عُمَرُ أَمَا إِنَّ نَبِيَّكُمْ صلى الله عليه وسلم قَدْ قَالَ " إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ آخَرِينَ " . (رواه مسلم)

He asked him:

> *"Whom have you appointed over the people of the valley?"*

He replied, "Ibn Abzā."

ʿUmar (ra) asked, "Who is Ibn Abzā?"

He said, "One of our freed slaves."

ʿUmar (ra) asked, *“You have appointed a freed slave over them?”*

He replied, “He is a reciter of the Book of Allah, and he is learned in the prescribed legal obligations, especially inheritance law.”

Thereupon ʿUmar (ra) said:

> *“Indeed, your Prophet ﷺ has spoken the truth:*
> *‘Indeed, Allah raises some people through this Book and lowers others through it.’”*
> (Ṣaḥīḥ Muslim, 817)

In the above hadīth the Messenger of Allah ﷺ described the status of the Qur’an, saying:

إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ آخَرِينَ

> “*Indeed, Allah raises some people through this Book and lowers others through it.”*

Meaning: through the blessing of this Qur’an, Allah **سبحانه وتعالى** elevates many people in rank, and He lowers others—those who show disregard for the Qur’an and fail to uphold its rights.

It is also narrated from ʿĀʾishah (ra) that the Messenger of Allah ﷺ said:”

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ:

«إِنَّ لِكُلِّ شَيْءٍ شَرَفًا يَتَبَاهَوْنَ بِهِ، وَإِنَّ بَهَاءَ أُمَّتِي وَشَرَفَهَا الْقُرْآنُ»

(حلية الأولياء/ كتاب العقد الثمين في شرح أحاديث أصول الدين-[ابن غنام، حسين]

> “*Everything has an honor by which people take pride, and the beauty and honor of my Ummah is the Qur’an.”*
> **(Ḥilyat al-Awliyāʾ; al-ʿAqd al-Thamīn fī Sharḥ Aḥādīth Uṣūl al-Dīn by Ibn Ghannām, p. 192)**

This means that every nation has a distinction, a rank, and a source of honor in which it takes pride. The Messenger of Allah ﷺ then clarified that the distinction, splendor, radiance, and true beauty of his Ummah lies in the Noble Qur'an.

Whoever possesses the Qur'an possesses dignity and grace, and whoever is granted the Qur'an is elevated in rank.

It is also narrated that if a person is granted the Qur'an by Allah, and thereafter considers someone—who does not possess the Qur'an—to be superior to himself, then he has regarded something noble as inferior and something inferior as noble. The Qur'an is exalted and must never be viewed as insignificant.

It is narrated from Ibn ʿ Abbās (ra) that the Messenger of Allah ﷺ said:

عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَشْرَافُ أُمَّتِيْ حَمَلَةُ الْقُرْآنِ وَأَصْحَابُ اللَّيْلِ» . رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَان - (مشكوٰة المصابيح)

> "*The most honorable people of my Ummah are the bearers of the Qur'an and the people of the night.*"
> (**Reported by al-Bayhaqī in Shuʿab al-Īmān; Mishkāt al-Maṣābīḥ, Ḥadīth 1239)**

That is, they are the bearers of the Qur'an and those who stand in night prayer (tahajjud).

With regard to developing consistency in our ʿ ibādah, even during these summer days, if a person is able to perform just two units of prayer at night, this itself is a great blessing—especially when the nights are short. If one rises ten or fifteen minutes before the adhān and prays a few units, this too is a great gain.

For the maxim states:

ما لا يُدرك كلُّه لا يُترك كلُّه

> “*That which cannot be attained in full should not be abandoned altogether.*”

One should therefore do whatever is possible within one’s capacity.

The Messenger of Allah ﷺ used to perform very lengthy prayers at night, to the extent that ʿAbdullāh ibn Masʿūd (ra) said:

عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم لَيْلَةً، فَلَمْ يَزَلْ قَائِمًا حَتَّى هَمَمْتُ بِأَمْرِ سَوْءٍ. قُلْنَا وَمَا هَمَمْتَ قَالَ هَمَمْتَ أَنْ أَقْعُدَ وَأَذَرَ النَّبِيَّ صلى الله عليه وسلم. (رواه البخاري)

“I once prayed with the Prophet ﷺ during the night, and he continued standing in prayer until I almost resolved to do something improper.”

They asked, “And what was it that you resolved to do?”

He replied, “I resolved to sit down and leave the Prophet ﷺ.”

(Ṣaḥīḥ al-Bukhārī, 1135)

The reality is that when a person finds pleasure in something, fatigue is no longer felt.

For example, those who enjoy cricket, hockey, or football run for hours, sweat profusely, yet feel no strain or fatigue—because they derive pleasure from it.

The pleasure of the Qur’an, however, is far greater than this. What comparison can there be between the delight of worldly pastimes and the sweetness of the Qur’an?

It is also narrated that the Messenger of Allah ﷺ would sometimes observe continuous fasting—fasting during the day and continuing through the night.

عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ نَهَاهُمُ النَّبِيُّ صلى الله عليه وسلم عَنِ الْوِصَالِ رَحْمَةً لَهُمْ . فَقَالُوا إِنَّكَ تُوَاصِلُ

ʿĀʾishah (ra) narrated that the Prophet ﷺ forbade the Companions from practicing continuous fasting out of mercy for them. They said, "But you practice continuous fasting." He replied

إِنِّي لَسْتُ كَهَيْئَتِكُمْ إِنِّي يُطْعِمُنِي رَبِّي وَيَسْقِينِي

> *"I am not like you. My Lord feeds me and gives me drink."*
> (Ṣaḥīḥ Muslim, 1105)

If someone were to ask, "If Allah feeds the Prophet ﷺ and gives him drink, then where is the fasting?—for this the scholars have given several explanations. One explanation is that due to the sweetness of worship and spiritual absorption, hunger and thirst are no longer felt.

Just as a person completely absorbed in a sport continues running and exerting himself without sensing exhaustion—only later realizing his fatigue or injury—so too is the one immersed in worship. The pleasure of worship overpowers bodily sensations.

Daʿwah (calling others to Allah)

Another requirement of the Qur'an and Sunnah is that we adopt the work of daʿwah (calling others to Allah).

This subject appears repeatedly in the Qur'an in connection with enjoining what is right and forbidding what is wrong. Allah **سبحانه وتعالى** says:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ

“You are the best nation produced and brought forth for mankind. You enjoin what is right and forbid what is wrong and believe in Allah”

(Sūrat Āl ʿ Imrān 3:110)

You are the best nation—in the knowledge of Allah (that is, you were already the best nation in the knowledge of Allah, in the *al-Lawḥ al-Maḥfūẓ*—The Preserved Tablet)—the best nation brought forth for humanity.

Now the question is: what is your responsibility?

تَأْمُرُونَ بِالْمَعْرُوفِ

You enjoin what is right,

وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

and you forbid what is wrong.

Is this duty limited only to the scholars? No.

Allah says: **وَتُؤْمِنُونَ بِاللَّهِ**

“*and you believe in Allah.*”

This responsibility belongs to all believers.

The Companions (رضي الله عنهم) would come to the Messenger of Allah ﷺ for a few days to learn, and then the Messenger of Allah ﷺ would say to them: “*Convey to others what you have learned.*”

عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ، قَالَ أَتَيْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَحِيمًا رَقِيقًا فَظَنَّ أَنَّا قَدِ اشْتَقْنَا أَهْلَنَا فَسَأَلَنَا عَنْ مَنْ تَرَكْنَا مِنْ أَهْلِنَا فَأَخْبَرْنَاهُ فَقَالَ " ارْجِعُوا إِلَى أَهْلِيكُمْ فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ فَإِذَا حَضَرَتِ الصَّلاَةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ ثُمَّ لْيَؤُمَّكُمْ أَكْبَرُكُمْ " . رواه مسلم

It is narrated from Mālik ibn al-Ḥuwayrith (ra) that he said:

“We came to the Messenger of Allah ﷺ while we were young men of similar age, and we stayed with him for twenty nights.
The Messenger of Allah ﷺ was kind and gentle.
He perceived that we were longing for our families,
so he asked us about those family members we had left behind.
We informed him, and he said:

‘Return to your families and remain among them,
teach them and instruct them.
When the time for prayer arrives, let one of you call the adhān,
*and let the eldest among you lead the prayer.’” (***Ṣaḥīḥ Muslim, ḥadīth no. 674)**

Being a scholar is not a condition for this work; Īmān is the prerequisite.

وَتُؤْمِنُونَ بِاللّٰهِ

“*And you believe in Allah”*—

Every believer carries responsibility for this work.

Of course, scholars and ʿUlamāʾ can perform this task more effectively. That is why, in Tablīghī work, it is said that each group should have an ʿĀlim (scholar) with them. If a scholar is not available, this is due to necessity and shortage; however, the work of daʿwah does not stop—it continues.

From the letters of Faqīh al-Ummah Ḥaḍrat Muftī Maḥmūd Ḥasan Ṣāḥib Gangohī (ra)

Question:

“I live in an environment where I cannot perform audible dhikr, because friends object and say it is not established in the Sunnah. What should I do?”

Answer:

“Do not argue with your friends. Perform dhikr quietly and privately, in a low voice, such that it does not disturb someone who is sleeping or praying.

As for the proof of audible dhikr—its evidence is found in the adhān, the khutbah, and the takbīrāt of tashrīq.

أَجْمَعَ الْعُلَمَاءُ سَلَفًا وَخَلَفًا عَلَى اسْتِحْبَابِ ذِكْرِ اللَّهِ تَعَالَى فِي الْمَسَاجِدِ وَغَيْرِهَا، مِنْ غَيْرِ نَكِيرٍ، إِلَّا أَنْ يُشَوِّشَ جَهْرُهُمْ عَلَى نَائِمٍ

> “*The scholars, both early and later, are unanimously agreed on the recommendation of remembering Allah in mosques and elsewhere, without objection—*
> *unless the loudness of their voices causes disturbance to someone sleeping.*”

That is, if raising the voice in dhikr disturbs someone who is sleeping, praying, or reciting the Qur’an, then it should be done softly.”

وصلى الله على محمد وعلى آله وصحبه أجمعين

Footnotes

(1)

السؤال:

ما شرح قول الإمام مالك: (لا يصلح آخر هذه الأمة إلا بما صلح به أولها)؟

الجواب:

هٰذَا كَلَامُ الإِمَامِ مَالِكٍ رَحِمَهُ اللَّهُ، يَقُولُ: لَا يَصْلُحُ آخِرُ هٰذِهِ الأُمَّةِ إِلَّا مَا أَصْلَحَ أَوَّلَهَا

والمعنى: أن أول هذه الأمة صلحوا بالتوحيد والقيام بأمر الله، وأداء حقه والجهاد في سبيله، والإيمان بالله وبرسوله، فهذا الذي صلح به أول هذه الأمة، وآخر هذه الأمة لا يصلحها إلا هذا، إذا استقاموا على أمر الله، ووحدوا الله، وأخلصوا العبادة، وآمنوا بالله ورسوله وجاهدوا في سبيله صلح حالهم، فإن لم يفعلوا فلن يصلح حالهم، هذا معناه باختصار.

[كتاب شرح صحيح ابن خزيمة - الراجحي،عبد العزيز بن عبد الله الراجحي- ج ٩، ص ٢٢]

Question:

What is the explanation of Imām Mālik's statement: "The latter part of this Ummah will not be rectified except by that which rectified its earlier part"?

Answer:

This is a statement of Imām Mālik (ra). He said:

"The latter part of this Ummah will not be rectified except by that which rectified its earlier part."

Its meaning is that the first generation of this Ummah was rectified through tawḥīd, by establishing the commands of Allah, fulfilling His rights, striving in His path, and having true faith in Allah and His Messenger. These were the means by which the early part of this Ummah attained rectitude.

Likewise, the later part of this Ummah will not be rectified except through the same means. If they remain steadfast upon the commands of Allah, affirm His oneness, devote worship to Him sincerely, believe in Allah and His

Messenger, and strive in His path, their condition will be rectified. But if they do not do so, their condition will not be rectified.

This is the meaning, in brief.

(Source: Sharḥ Ṣaḥīḥ Ibn Khuzaymah, ʿAbd al-ʿAzīz ibn ʿAbd Allāh al-Rājihī, vol. 9, p. 22.)

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(2)

عَنْ مُحَمَّدٍ، قَالَ كُنَّا عِنْدَ أَبِي هُرَيْرَةَ وَعَلَيْهِ ثَوْبَانِ مُمَشَّقَانِ مِنْ كَتَّانٍ فَتَمَخَّطَ فَقَالَ بَخْ بَخْ أَبُو هُرَيْرَةَ يَتَمَخَّطُ فِي الْكَتَّانِ، لَقَدْ رَأَيْتُنِي وَإِنِّي لأَخِرُّ فِيمَا بَيْنَ مِنْبَرِ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى حُجْرَةِ عَائِشَةَ مَغْشِيًّا عَلَىَّ، فَيَجِيءُ الْجَائِي فَيَضَعُ رِجْلَهُ عَلَى عُنُقِي، وَيُرَى أَنِّي مَجْنُونٌ، وَمَا بِي مِنْ جُنُونٍ، مَا بِي إِلاَّ الْجُوعُ.
(رواه البخاري 7324)

Narrated Muḥammad:

We were with Abū Hurayrah (ra) while he was wearing two garments of fine linen. He blew his nose and said, "Bravo! Bravo! Abū Hurayrah blows his nose into linen!" Then he said, "I have seen myself falling unconscious between the pulpit of the Messenger of Allah ﷺ and the chamber of ʿĀʾishah (ra). Someone would come and place his foot on my neck, thinking that I was insane, whereas I was not insane at all—I was only suffering from hunger."

(Ṣaḥīḥ al-Bukhārī, Ḥadīth no. 7324)

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(3)

Shaykh Muḥammad ibn Jaʿfar al-Kattānī (d. 1345 AH / 1927 CE) was among the eminent ḥadīth scholars of the city of Fes in Morocco and is counted among the major revivers of the sciences of ḥadīth. His primary center of learning was Jāmiʿ al-Qarawiyyīn, where for a long period he conducted public and formal ḥadīth circles, including the teaching of major and extensive compilations such as Musnad Imām Aḥmad—something considered quite exceptional in that era.

Shaykh al-Kattānī did not teach ḥadīth merely as isolated citations or references; rather, he taught it as a living discipline. He paid special attention to chains of transmission (asānīd) and granted formal authorizations (ijāzāt) to his students. During his journeys for ḥajj and ʿumrah, he also established teaching circles in Makkah al-Mukarramah and Madīnah al-Munawwarah, through which his chains of transmission spread to the Ḥijāz, the Indian subcontinent, and other regions.

His well-known work al-Risālah al-Mustaṭrafah li-Bayān Mashhūr Kutub al-Sunnah al-Musharrafah (*The Concise Epistle Clarifying Famous Books of the Noble Sunnah)* is still regarded today as an authoritative reference for understanding the major ḥadīth collections and their scholarly rank and significance.

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(4)

وفي رواية: عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ وَهْوَ حَافِظٌ لَهُ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ، وَمَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ وَهْوَ يَتَعَاهَدُهُ وَهْوَ عَلَيْهِ شَدِيدٌ، فَلَهُ أَجْرَانِ ". (رواه البخاري ٤٩٣٧)

In another narration, it is reported from ʿĀʾishah (ra) that the Prophet ﷺ said:

> *“The example of the one who recites the Qur’an and has it firmly memorized is that he will be with the noble and righteous scribes (angels). And the example of the one who recites the Qur’an while regularly revising it, despite finding it difficult, is that he will receive two rewards.”*

(Ṣaḥīḥ al-Bukhārī, Ḥadīth no. 4937)